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A

P L A N

OF A

PUBLIC CHARITY,

With some former Plans for the same Purpose,

IN

THREE APPENDIXES,

Which are submitted to the Consideration of the Benevolent, that they may select and adopt from the Whole such Parts as can be most suitably connected together, in order to form *an effectual General Charity*; but more especially for affording immediate *Relief, Protection,* and *Free-Labour*, to all Persons who want Employment.

by

James Peacock

L O N D O N :

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The PLAN of a PUBLIC CHARITY;
 proposed by
 to which, (if adopted by the City of London,) he will appropriate an Estate in the County of _____, given to him, with a Recommendation, to settle it on some public Charity after his Death; but the Manner of Disposal is left entirely to his own Option.

THE Proposer has long thought that some Regulations of Bridewell Hospital, and the Revenues of the London-Workhouse, with some Additions to those Revenues, if they can be obtained, may make those Institutions much more beneficial to the Public than they are at present.

Strongly impressed with this Idea, the Proposer, availing himself of the benevolent Intentions of a deceased Friend, offers to convey to the Corporation of the City of London, an Estate at _____ in the County of _____ if the Corporation shall be willing to accept the same and to co-operate in the Plan. The Outlines of this Plan are, with respect to Bridewell, to provide for the *Reformation*, rather than the Punishment, of the disorderly Persons usually sent thither, viz. *young Girls of the Town* and *Boys detected in pilfering*. The Proposer's Idea is, that such, when whipped and turned again loose on the Town, become worse than they were before; but that, if they were to be detained for some Time, and to have Instructions given them, as well in Religion as in a Means of earning an honest Livelihood, they may, from being Pests of Society, become useful Members of it.

And, 2dly, That the Revenues of the LONDON WORKHOUSE, with sufficient Additions from the City, shall be appropriated to a GENERAL ASYLUM, (for Foreigners and Strangers as well as English,) consisting of three separate Parts or Colleges, viz. one for *Males*, another for
 A *Females*.

* Fellowship of Christian Brothers; — Sisters; — Families. (See the 1st Appendix.)

THE PLAN OF A PUBLIC CHARITY.

It is proposed by the City of London, to establish a public charity, for the relief of the poor, and the improvement of the labouring classes. The plan is well adapted to the wants of the city, and is calculated to do good, by the most judicious and economical means. It is a plan, which, if carried into effect, will be a great benefit to the city, and to the country.

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Females, and a third for *Families*, where all industrious Persons, who cannot elsewhere procure Work, shall find temporary Shelter and Employment for a limited Time, without incurring the unmerited Opprobrium and Inconvenience of being deemed Parish-Paupers ; for Persons, who are really *willing to labour*, ought not to suffer the Disgrace and Inconveniences which the Statute-Law has indiscriminately thrown upon the Poor, whereby many of their civil Rights are suspended. The *Children* to be turned over to the Care of the Governors of *Christ's Hospital*, (if they will accept the Charge,) with proper Allowance, from the Corporation of London, for their Instruction in separate *inferior Schools*, for mere *Reading and Labour*. The *sick* to be sent to ST. BARTHOLOMEW'S or ST. THOMAS'S Hospital, the disorderly to BRIDEWELL, and the Lunatics to BETHLEM, on the Order of a Joint-Committee of Governors, to be nominated by the Governors of CHRIST'S, ST. BARTHOLOMEW'S, ST. THOMAS'S, and BRIDEWELL, and BETHLEM, HOSPITALS, selected from their respective Lists of Governors, (viz. six from each List,) by the Court of each Hospital ; and the *Lord-Mayor and Aldermen of London*, for the Time being, to be *perpetual Governors and Members of the Committee*, so that, by Means of the GENERAL ASYLUM, an effectual Union may be formed of all the royal Hospitals in the City, whereby an immediate Relief may be obtained from any of their respective Foundations.

If the Courts of the said Hospitals, or any of them, should neglect to nominate as proposed, (but it is hoped they will readily co-operate in so good a Work,) then the Lord-Mayor and Aldermen of London may select the Number wanted from the Lists of Governors of the said Hospitals, and nominate thence such Persons to be *Governors of the General Asylum*, as they think will be most-likely to attend this charitable public Service.

The Court of Aldermen to elect, from their own Body, a *President* ; and the 24 Governors, from the four royal Hospitals, to elect a *Vice-President* ; and the whole Committee of Governors to elect a *Treasurer, Vice-Treasurer, and Secretary*. And that a Committee-Room be appointed at *Guildhall*, that the Assistance of the Aldermen may be more easily obtained.

[illegible]

3dly. That an Experiment be made of the Utility of a COLLEGE OF INDUSTRY, to be established in the Country, at some little Distance from London, with 20 or 30 Acres of Land annexed to it, as an Appendage to the GENERAL ASYLUM, for the Reception and Employment of a Part of the poor People who want Work. The Proposer lately sold a Field of about four Acres, to be appropriated to a Parish Poor-house; and he has Reason to believe that poor People, from the GENERAL ASYLUM, not accustomed to work in any Manufactory, might be very profitably employed in Agriculture and Gardening, but more particularly in raising Roots for the Food and Increase of live Stock, both Beasts and Fowls; and in the Care and Management of the same; which would be very advantageous to the Public, though, perhaps, at first attended with some extraordinary Expence to the City. This might, in part, be conducted on the Plan published in the Year 1696, "*for Colleges of Industry of all useful Trades and Husbandry*," an Extract from which is here annexed; but, with Respect to those that have not been taught any Trade, and especially Women and Children, they may, in general, be employed in *spinning ordinary Thread and Yarn*, to make Clothing and Bedding for the Asylum, and also in washing and mending the Clothes, and otherwise assisting and providing for the helpless People in the Asylum and several Hospitals.

Elderly Women, turned of 60 Years of Age, that can produce good Characters for Sobriety, Honesty, and Prudence, may be entrusted with the Inspection and Care of others, as *Matrons*, and also as *Teachers* in the inferior working Schools, when they have sufficient Abilities. But no Salaries to be allowed.

4thly. It is proposed to solicit the *Assistance and Subscription* of *private Individuals*, in Order to render the Charity more general and effectual; and that each *Subscriber* shall have a Number of Tickets for the Reception of distressed Persons in the ASYLUM, in Proportion to the Sum subscribed.

The Tickets to be purchased of the Committee of Governors before proposed, or at their Office, which might be established at CHRIST'S HOSPITAL, BRIDE-

WELL-

The first of these is the fact that the
 Government has been unable to obtain
 the necessary funds to carry out its
 policy of non-interference in the
 internal affairs of the Republic.
 The second is the fact that the
 Government has been unable to obtain
 the necessary funds to carry out its
 policy of non-interference in the
 internal affairs of the Republic.
 The third is the fact that the
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 policy of non-interference in the
 internal affairs of the Republic.

WELL-HOSPITAL, OF GUILDHALL. A *Half-Guinea Ticket* will afford warm and clean Lodging and necessary Subsistence for one Man for 21 *Days*. A *Guinea-Ticket* for 42 Days, and so on in Proportion; whereby benevolent Persons will have it in their Power to do more effectual Charity to the Poor than in any other Way, and less liable to Abuses. This 4th Branch of the Charity may be conducted on the Plan, "*to prevent starving,*" hereto annexed, proposed by the late benevolent , except in the Mode of appointing *Governors*, because it is necessary that a Committee of *Governors* should be formed (as proposed above) from the *Governors* of the several established Hospitals, in Order to render the general Relief of the distressed more immediate and effectual by such an *united Committee*. Nevertheless, that as little Deviation as possible may be made from the Plan of the united Committee might with Propriety select and appoint some *additional Governors* from the List of *voluntary Subscribers*, viz. Persons of unexceptionable Character (in the Opinion of the *general united Committee*) who shall voluntarily contribute such a certain adequate Sum as may be thought proper to entitle them to a Share in the Management of the whole Charity.— It is by no Means intended that the proposed *united Committee*, as such, shall obtain any Power of Interference or Controul over the *Royal Hospitals*, but merely that of giving immediate Relief to proper Objects, by sending them occasionally to the said Hospitals, which, as *Governors*, respectively, they are, at present, intitled to do.

And, with Respect to the poor Children, proposed to be sent to *inferior Schools* under the Inspection of the *Governors* of *Christ's Hospital*, the necessary Allowance for the Expence of each Child must undoubtedly be made to that Hospital by the *General Asylum*, (or London Workhouse,) from the Subscriptions, or other Funds; and the Consent of the *Governors* of *Christ's Hospital* must also be previously obtained, to undertake the Management of such additional Charity, which they have certainly a Right to do, if they think proper, without any Impediment from their Charter or present Constitution.



A P P E N D I X.

(No. 1.)

T O T H E

P L A N

O F A

PUBLIC CHARITY.

N. B. The following Proposals of *Mr. John Beller* are not recommended to be completely adopted as a Branch of the present "*Plan of a public Charity*," but only for the Sake of suggesting some improveable Hints for the Association and Employment of honest and industrious Persons, that may want temporary Assistance in any of the three Colleges, or *Christian Fellowships*, of the proposed *General Asylum*.

"By this shall all men know that ye are my Disciples," (said our Lord,) "if ye have Love one to another." (John xiii. 35.) — "For, we are Members one of another." (Ephes. iv. 25.)

A. F. I. N. D. I. X.

(No. 1.)

T O T A L

P. L. A. N.

O. A.

PUBLIC CHARITY.

3. The following Proposals of Mr. John Ball, are not recommended to be considered as a Branch of the present Plan of a Public Charity, but only for the sake of suggesting some important Hints for the Attention and Employment of Board and in- various Persons, that may want temporary Assistance any of the above Objects, or Christian Education, of the proposed Charity.

By this Hall all know that he are my Delic-
tious said out and if you have one to and
that (John Ball) for we are Members
and a member (John Ball) (1755, iv, 25)

PROPOSALS

FOR RAISING A

College of Industry,

OF ALL USEFUL

TRADES AND HUSBANDRY,

WITH

PROFIT for the RICH,

A PLENTIFUL LIVING for the POOR,

AND

A GOOD EDUCATION for YOUTH:

Which will be an Advantage to the Government, by the
Increase of the People and their Riches.

By JOHN BELLERS.

MOTTO.

INDUSTRY BRINGS PLENTY.

*The Sluggard shall be cloathed with Rags.
He, that will not work, shall not eat.*

First printed in 1696.

The Lord Chief Justice HALE, (that great Composition of Learning and Virtue,) in his Discourse for employing the Poor, saith,

“ 1. **THEY**, that are rich, are Stewards of their Wealth, and they, that are wise, are Stewards of their Wisdom, unto that great Master of the Family of Heaven and Earth, to whom they must give an Account of both; and one (I am sure) of the best Accounts, they can give of both, is to employ them in the Reformation and Relief of those that want both, or either: (*Am I my Brother's Keeper?* was the Answer of one of the worst of Men.)

“ 2. It would be a Work of great Humanity, we owe to those of our own Nature, as we are Men, and that as well becomes a Christian as any; and the Provision for the Poor in England, one of the greatest Reproaches to our Christian Profession.

“ 3. The Want of a due Provision for Education, and Relief of the Poor in a Way of Industry, is that which fills the Jails with Malefactors, and the Kingdom with idle Persons, that consume the Stock of the Kingdom without improving it; and that will daily increase, even to a **DESOLATION** in Time. And this Error, in the first Concoction, is never remediable but by Gibbets and Whipping; but a sound, prudent, Method, for an industrious Education of the Poor, will give a better Remedy against these Corruptions than all the Gibbets and Whipping-Posts in this Kingdom; but, as necessitous and uneducated Persons increase, the Multitude of Malefactors will increase, notwithstanding the Example of Severity.

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9. *Of the Education of Children.*

To the LORDS and COMMONS,
assembled in Parliament.

THE Cries and Miseries of some and Idleness and
 Lewdness of others of the Poor, and the Charge
 the Nation is at for them being great, hath encouraged
 me to present you with some Proposals of embodying the
 Poor so together, that thereby they may be made of equal
 Value to Money, (by their raising a plentiful Supply of
 all Conveniences of Life). And, by this Example, the
 Parish Rates, and many Commons, may be most profit-
 ably employed, and the present Hospitals of *England*
 may be greatly improved, and also from it the most suc-
 cessful Fishery may be raised, and our Manufactures best
 and fully wrought in our own Nation: I do not say it
 may be increased to make *England* the Mart and Treas-
 ury of *Europe*, but that Time and Practice may shew the
 Profit one or two such Colleges will bring.

I humbly pray you would please to consider it; and,
 as may be agreeable to your Wisdom, (like the
 Summer Sun to a fruitful Tree,) ripen these *Propo-*
sals to the Nation's Advantage. Or, when any
 Subscribers to such a College shall petition you (for
 their better Government, and not to exclude others)
 to incorporate them, you would please to grant it.
 And, if several Models shall be proposed to you,
 that private Persons will undertake, with Submis-
 sion, I conceive it is the Public's Interest they have
 Encouragement, because the Nation will then have
 the Advantage of following what their Experience
 shall prove the best Method, if you shall not think
 fit to make any of them more national before.

John Bellers.

To

To the Thinking and Public Spirited.

Christianity mends, but mays, no Man's Good-Nature; it binds us to love our Neighbour, and that Love, to desire our Country's Prosperity. And from that Love do I meditate the public Good, and publishing these Proposals I think tends to it. Believing there are many who would be glad to see the Poor reformed in Manners, and better provided for to live, that will be willing to contribute their Assistance, with Money and Advice towards it, when Opportunity shall be offered them.

And, therefore, to such I propose a General Subscription: Which, when considerable, and a Meeting of the Subscribers, there every one may have an Opportunity of proposing any other useful Thought they have on this Subject, (whereas private Discourse, though never so good, is but like single Sparks, comes to little,) in order to draw up suitable Rules and Methods for such an Undertaking; and by whom Application may be made to the Government, for encouraging of it, more acceptable, and with more Advantage, than from a single Person.

J. B.

THE

THE INTRODUCTION.

IT is the Interest of the Rich to take Care of the Poor and their Education, by which they will take Care of their own Heirs: for, as Kingdoms and Nations are subject to Revolutions and Changes, much more (and Nothing commoner than) for private Families to do so; and who knows how soon it may be his own Lot, or his Posterities, to fall poor? Is there any Poor now, that some of their Ancestors have not been rich? Or any Rich now that some of their Ancestors have not been poor?

View the Cities, Towns, and Counties, in this Nation, and see what Alterations come in two or three Generations in most Families. Were above one in ten of the Men, now Housekeepers in *London*, born there? And but few, in comparison to the Multitude, that have gone out with Estates. And what better is it with Gentlemen's younger Children, and the eldest also, many Times?

There are three Things I aim at: First, Profit for the Rich, which will be Life to the Rest: Secondly, a plentiful Living for the Poor, without Difficulty: Thirdly, a good Education for Youth, that may tend to prepare their Souls into the Nature of the good Ground.

However prevalent Arguments of Charity may be to some; when Profit is joined with it, it will raise most Money, provide for most People, hold longest, and do most Good: For, what Sap is to a Tree, that Profit is to all Business, by increasing and keeping it alive: So, employing the Poor excels the barren keeping them; in the first, the Increase of the Poor is no Burthen, but Advantage, because their Conveniences increase with them; but, in the latter, there is no Strength or Relief but
what

what they have from others, who possibly may sometimes think they have little enough for themselves.

As a good and plentiful Living must be the Poor's Encouragement, so their Increase the Advantage of the Rich: Without them they cannot be rich; for, if one had a hundred thousand Acres of Land, and as many Pounds in Money, and as many Cattle, without a Labourer, what would the rich Man be but a Labourer? And, as the Labourers make Men rich, so, the more Labourers, there will be the more rich Men, (where there is Land to employ and provide for them.) Therefore I think it the Interest of the Rich to encourage the honest Labourer's marrying at full Age; but, by the Want of it, it seems to me the World is out of Frame, and not understanding its own Interest; the Labour of the Poor being the Mines of the Rich.

For, is it not strange to consider how industrious the World is to raise Corn and Cattle, which only serves Men, and how negligent of (or rather careful to hinder) the Increase of Men, who are a thousand Times better than Beasts, being to serve God? Do not Men greatly reproach their Maker, as if he had chosen the uselessest Part of the Creation to serve him, whilst Men think them the least worth their while to raise?

But they, that provide Food for the Poor, lend to the Lord, who is the best Pay-Master; and, if an industrious raising of Corn and Cattle (mean Things) is commendable in a Husbandman, how much more is the putting Mankind into a comfortable Way of living, which will be instrumental in God's Hand in finishing his Creation, (Man being the Head of it,) by providing for the Increase of their Posterity, which, joined with a good Education, they may prove in the Ages to come, both good and great in this World, and as Angels in the next: For, as Ground, that bringeth forth the grossest Weeds, may, by good Culture and Seed, bring forth excellent Corn, so we may hope as great a Change may be made by good Instruction and Example among the worst of Men, at least of their Stock.

Therefore, how worthy is it to provide a good Education and Employ for the Poor; the breeding poor Children with Industry and Temperance, will make the

next

next Age as happy in their Service, as this Age is unhappy in their Parents Vices, for which Reason their Children had need of better Tutors; considering how many, for Want of it, come to be miserable, and Vagabonds, and continue so for many Generations, from Father to Son?

This College-Fellowship will make Labour, and not Money, the Standard to value all Necessaries by; and though Money hath its Conveniences, in the common Way of living, it being a Pledge among Men for Want of Credit, yet it is not without its Mischiefs; and called by our Saviour, The Mammon of Unrighteousness; most Cheats and Robberies would go but slowly on, if it were not for Money: And when People have their whole Dependence of Trading by Money, if that fails, or is corrupted, they are next Door to Ruin; and the Poor stand still, because the Rich have no Money to employ them, though they have the same Land and Hands to provide Victuals and Cloaths as ever they had; which is the true Riches of a Nation, and not the Money in it; except we may reckon Beads and Pin-Dust so, because we may have Gold at Guiney for them.

Money, in the Body Politic, is what a Crutch is to the Natural Body, crippled; but when the Body is sound, the Crutch is but troublesome: so when the particular Interest is made a public Interest, in such a College Money will be of little Use.

Though it is not so natural for the old and rich to live with a common Stock, yet it is more natural with the young and poor; witness the several Hospitals of England and Holland: old People are like earthen Vessels, not so easily to be new moulded; yet Children are more like Clay out of the Pit, and easy to take any Form they are put into.

The Variety of Tempers, and the idle Expectations of some of the first Workmen, may make the Undertaking difficult; and therefore the more excellent will be the Accomplishment: and if the Poor at first prove brittle, let the Rich keep Patience; seven or fourteen Years may bring up young ones that Life will be more natural to: and if the attaining such a Method would be a Blessing to the People, certainly it is worth more than a little

Labour to accomplish it. When, by the good Rules thereof, may be removed, in great Measure, the Prophaneness of Swearing, Drunkenness, &c. with the Idleness and Penury of many in the Nation; which evil Qualities of the Poor are an Objection with some against this Undertaking, though with others a great Reason for it: for, the worse they are, the more need of endeavouring to mend them; (and why not by this Method, till a better is offered?) And it is as much more Charity to put the Poor in a Way to live by honest Labour than to maintain them idle; as it would be to set a Man's broken Leg, that he might go himself, rather than always to carry him.

A Specimen, shewing how the Rich may gain, the Poor maintain themselves, and Children be educated, by being incorporated as a College of all Sorts of useful Trades, that shall work one for another, without other Relief: Suppose Three Hundred in a College, to work the usual Time, or Task, as abroad, and what any doth more, to be paid for it, to encourage Industry.

TWO Hundred of all Trades I suppose sufficient to find Necessaries for Three Hundred, and therefore what Manufacture, the other Hundred make, will be Profit for the Founders.

2 A Governor and Deputy.	2 Linen	} Weavers.
2 Shoemakers.	2 Woollen	
3 Tailors.	4 Cooks	
1 Baker.	4 Gardeners.	
1 Brewer.	1 Tanner.	
1 Butcher.	1 Felmonger.	
1 Upholster.	2 Flax-Dresser and Thread-	
1 Barber.	Maker.	
1 Physician.	1 Tallow-Chandler.	
		1 Soap-

1 Soap-Maker.	5 Knitters or Weavers
1 Hatter.	of Stockings.
1 Capper.	2 Spinners and Carders
2 Carpenter and Joiner.	for Stockings.
2 Bricklayer and Labourer.	20 Linen & Spinners and
1 Cooper.	20 Woollen & Carders.
2 Smiths.	5 Dairy Maids.
1 Pin-Maker.	—
1 Needle-Maker.	82
2 Butler and Store-keeper.	

— A Farm of 500*l.* per Ann.

44	2 A Steward and his Wife.
Women and Girls.	3 Plowmen.
	3 Plow-boys.
2 Governess and Deputy.	4 Taskers.
6 Bed-Makers.	3 Shepherds.
6 Nurses.	3 Hinds for Cattle.
6 Washers.	6 Hedgers and Labourers.
4 House-Cleaners.	—
6 Sempsters to make and mend Clothes.	24

44 Tradesmen, &c.

82 Women and Girls.

24 Men and Boys upon the Farm.

10 Mens Work, at 15*l.* each, is 150*l.* a Year, for Fewel, Iron, &c.

5 Mens Work, at 15*l.* each, is 75*l.* a Year for House-Rent.

35 Mens Work, at 15*l.* each, is 525*l.* a Year, for Rent of a Farm for Meat, Drink, &c.

200

100 Peoples Labour, if but 10*l.* each, is 1000*l.* per

300 Annum Profit, but if we value them at 15*l.* each, is 1500*l.* Profit.

I do not suppose the Computation is exact to a Man ; for, as some Trades useful are not set down, so there is some of them set down, who are able to provide for two or three Times that Number : But, if it should require

220 People to provide Necessaries for 300, it will pay the Undertakers well enough.

And that this Computation is not much out of the Way, of 220 providing all Necessaries for 300, it may appear,

First, From a View of the Nation, where, I suppose, not above two Thirds, if one Half of the Nation, are useful Workers; and yet all have a Living.

Secondly, From the many Advantages the College will have over others; for, there will be saved,

- | | |
|---|--|
| 1st. Shop-keepers, | } And all their Servants and Dependents. |
| 2. All useless Trades, | |
| 3. Law-Suits. | |
| 4. Bad Debts. | |
| 5. Dear Bargains. | |
| 6. Loss of Time for Want of Work. | |
| 7. Many Women and Childrens Work. | |
| 8. Beggars. | |
| 9. Much House-Room. | |
| 10. Much Firing. | |
| 11. Much Cooking, Brewing, and Baking. | |
| 12. Much fetching and carrying of Work and Provision. | |
| 13. Clothing hurt in the Making, though not so fit for Sale; may wear never the worse; and the College will find Customers to wear it, that a Tradesman must lose by. | |

Thirdly, There will be several Advantages to the Land.

1. There will be all the Soil of the Tradesmen, besides the Husbandman's, for improving it.
2. As there will be more Cattle kept, and Occasion for more Pasture, than in most Corn-Countries, so the plowed Ground may be the better kept in Heart by the great Quantity of Dung made; and it will be less worn out of Heart, by often laying that down, and breaking up fresh.
3. Now much Land is unimproved, to what it might be, because the Landlord, or Tenant, are not able, or not willing, to do it for the other:

other: The College, I conceive, will have neither of these Difficulties.

4. All the Mechanics will be ready at Harvest, to help in with it, in a Quarter of the Time others do it, which, when wet, may be of great Advantage: which Change of Work, as it will be acceptable to many, so for the Health of such as are used to sitting much.
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Proposals to the College-Founders.

FIRST, Though the Example be put of renting Land and House at 600*l. per Annum*, the better to shew how the Profit will arise by such an Undertaking, all Charges deducted; yet I propose for every 300 Persons the raising

10,000*l.* To buy an Estate in Land of 300*l. per Annum.*

2,000*l.* To stock the Land, and

3,000*l.* To prepare Necessaries to set the several Trades to work.

3,000*l.* For New-Building, or repairing old.

In all 18,000*l.*

By which Means the Trouble of raising Money to pay Rent will be saved, and the Founders may have the more Goods from the College, if desired, and the Undertaking will not be so apt to miscarry in its Infancy.

Secondly, The Stock to be valued every Year, and the Profit to be divided, that such as desire to draw their Profit out may have it yearly; but such as desire to continue it in the College, may have it added as Principal, and that Stock-jobbing (which will ruin any good Thing) may be prevented. If any have a Mind to sell their Interest, the Rest of the Proprietors shall have the Liberty to bring in a Purchaser by Majority of Votes, at the Value as it was last cast up.

Thirdly, The first Founders the more the better; and, if some of every useful Trade, the better; and then every

every Trade will be better managed, and every Man's Day's Work better understood.

Fourthly, None to subscribe less than 25 *l*.

Fifthly, Every 50 or 100 *l*. to have a Vote in making By-Laws, and choosing Officers; but no one to have above 5 Votes.

Sixthly, Once a Year, twelve or more of the Proprietors to be chosen a Committee, as Visitors to inspect, and Counsellors for Advice, for the Governors and Workmen to apply to, as there may be Occasion.

Seventhly, The Governors nor Under-Officers not to have any Salary, but only all the reasonable Conveniences the College can afford them.

Eighthly, Corrections to be rather Abatements of Food, &c. than Stripes; and such as deserve greater Punishments to be expelled, or sent to a House of Correction, but not in the College, for two Reasons: First, It will relish too much of *Bridewel*; Secondly, Their ill Company and Example will tend to corrupt the Youth; and therefore should be as far from a Nursery of Trade as from a Nursery of Learning.

Ninthly, Because the whole Success (under the Providence of God) will lie in a right Beginning, (for, though an Acorn doth naturally produce an Oak, yet how many little Accidents may prevent its ever being one? So any great Undertaking, however rational and natural in its Beginning, may easily be spoiled) therefore let the nation be looked through for the first Workmen; if there can be found but three or four in a County (the Rest may be Apprentices) of good Lives and Tempers, it will be a Leven to influence their Successors, and it will be such a Pattern of plentiful Living, that many of the *Poor* will readily submit to the Rules; to partake of it; and to the Children, bred Apprentices in the College, it will be their Element.

Tenthly, If there should be much more subscribed than at first there will be Occasion to use, (for that will be as a suitable Purchase may offer,) it is but every Body's paying a Proportion to their Subscription, and there will be no Inconveniency, though there should be never so many and large Subscriptions.

*Some Advantages to the Founders and Rich by
such a College.*

FIRST, If the Living in this Affair will make their own Eyes and Hands their Executors and Overseers, and deposit that now they are alive, which they intend to give when dead, it may be that and much more Money saved to themselves and their Heirs.

Secondly, The Founders of the College from thence may have for themselves and Families, (in Part of their Profit,) yearly, a certain Quantity of Woollen and Linen Cloth, Shoes, Stockings, &c.

Thirdly, Though the Computation be but 300 in a College, there may be 3000, or more : and such a one may be at

Colchester, where are made Bayes and Perpetuanoes.

Taunton, for Serges.

Stroud, for Cloth.

Devonshire for Kerfies. And other Places for other Goods.

As also at the Sea-Coast may be raised several Colleges, as Nurseries to the most effectual and successful Fishery ; the Collegians being taught Industry and Temperance, (Idleness and Drunkenness greatly spoiling the last English Fishery,) the College can supply all Conveniences and Necessaries, and spare one Third of their Company to fish : And what Fish is got out of the Sea is as the Addition of so much Land to the Undertakers, as it will feed an equal Number of Men to it ; and so much more as the Fish is caught with less Labour ; and also it is more acceptable in foreign Markets.

And thus, every College raising One Third (or more) of their Manufactures and Conveniences, more than they use themselves, they may be distributed several Ways besides the Fishery : As,

1. In being divided among the Founders.
2. In providing for more People in the College, which is best Profit.
3. In Buying and Improving of Land.
4. In Building.
5. In fetching foreign Commodities.

6. In

6. In selling for Money, which will be of least Use in the College.

Fifthly, Any that have Estates in Land or Money, doing the College Business, and living under the College Rules, may have the College Allowance, and lay up the Profit of their own Estates.

Sixthly, Any giving 15 *l.* a Year Land, or 300 *l.* in Money, to the College, or what other Sum may be thought reasonable according to the County it is in, may have the Right of keeping one Person in the College, (without working,) with College Allowance, and under College Rules; or but Half the Money, and do Half the Work, or any other Proportion: Which is a good Expedient for an indigent Child, for the Father to buy it a College Commons; reserving Liberty to the College, in Case of Exorbitancy, to expel him the House, returning his Money, or handing him College Allowance abroad.

Seventhly, An Estate settled thus in a College is not so liable to be lost or spent as most other Estates; for, if the Heir be simple, there is enough of the Rest to look after it; and, being joined with good Company, he will not be so liable to be a Spendthrift; and, if he should, the College, for his Labour, will entertain him and his Posterity; so that he and his may reap Benefit from his Father's Estate, after he hath spent it; and here a Parent may entail it upon the College, and then the Heir cannot well sell it.

Eighthly, Here Peoples Children of Estates may be boarded and educated in all useful Learning, who, seeing others work, at spare Times, instead of playing, would be learning some Trade, Work not being more Labour than Play; and seeing others work, to imitate them would be as much Diversion to the Children as Play, which would the more inure them to Business, when grown up; the Want of which hath ruined many a hopeful Plant, who will be doing, if not of Good, of Evil; an idle Learning being little better than the learning of Idleness.

Ninthly, An Hundred Pounds a Year in such a College I suppose will maintain ten Times as many People as 100 *l.* a Year in Alms-Houses or Hospitals; because the Provision

Provision and Manufacture, raised from 100*l.* a Year Land, is worth ten Times the Rent; as the Farmer raiseth yearly three Times his Rent, and the Mechanics make their Work worth three or four Times what it was in the Farmer's Hand.

Some of the Advantages the poor Collegians will have.

1. **F**ROM being poor they will be made rich, by enjoying all Things needful in Health or Sickness, single or married, Wife and Children; and, if Parents die, their Children well educated and preserved from Misery, and their marrying encouraged, which is now generally discouraged.

2. As the World now lives, every Man is under a double Care, besides his bodily Labour; first, to provide for himself and Family; secondly, to guard against the Intrigues of his Neighbour's over-reaching him, both in buying of, and selling to, him; which, in such a College, will be reduced to this single Point, of doing only an easy Day's Work; and then, instead of every Body's endeavouring to get from him, every Body is working for him; and they will have more Conveniences in the College than out.

3. In the common Way of Living and Trade, Men, their Wives, or Children, often lose Half what they get, either by dear Bargains, bad Debts, or Law-Suits, of which there will be neither in the College; and, if the Earth gives but forth its Fruit, and the Workmen do but their Parts, they will have Plenty: Whereas, often now the Husbandman and Mechanics both are ruined, though the first have a great Crop, and the second industriously maketh much Manufacture; Money, and not Labour, being made the Standard; the Husbandman paying the same Rent and Wages as when his Crop yielded double the Price; it being no better with the Mechanics, where it is not who wants his Commodity, but who can give him Money for it, will keep him, and so often he must
D take

take Half the Value in Money another could give him in Labour that hath no Money.

4. That, as they grow in Years in the College, they may be allowed to abate an Hour in a Day of their Work; and, when come to Sixty Years Old, (if Merit prefer them not sooner,) they may be made Overseers; which, for Ease and pleasant Life, will equal what the Hoards of a private Purse can give; and excel, in so much as it hath less Care and Danger of losing.

5. And, if we may compute by the Parable of the Sower, that many People lose Heaven by the Cares of this Life, may not a collegiate Way of living be the Occasion of saving many, by preventing them Cares? And, for bodily Labour, it is a primitive Institution of God, *It should earn its Bread in the Sweat of its Brows*; Labour being as proper for the Body's Health as Eating is for its Living; for, what Pains a Man saves by Ease he will find in Disease; and less Labour will provide for a Man in the College than out.

6. The regular Life in the College, with Abatement of worldly Cares, with an easy honest Labour and religious Instructions, may make it a Nursery and School of Virtue.

7. *The Poor, thus in a College, will be a Community Something like the Example of primitive Christianity* that lived in common, and the Power that did attend it bespeaks it Excellency; but, considering the Constitution of Mankind that have Estates, (but it is not so with the Poor,) it was none of the least Miracles of that Age, and so abated as other Miracles did.

8. A College, thus constituted, cannot so easily be undone as single Men, whatever Changes come, (except the People are destroyed;) for, if plundered, twelve Months' Time will recruit again; like the Grass new mowed, the next Year supplies again; Labour bringing a Supply as the Ground doth; and, when together, they assist one another; but, when scattered, are useless, if not preying upon one another.

A few Rules for governing the College Workmen.

1. **A**LL the *Colleges* and *Hospitals* of *England* and *Holland* should be visited, to see what *Rules* and *Orders* they have for *Governing* their *Societies* that may be useful in this *College*.

2. All *Sorts* of *Tradesmen* should be consulted, what is a common and reasonable *Day's Work* for a *Man*, that the *Rules* and *Laws* of the *College* may be made according.

3. It should be called a *College* rather than a *Work-House*, because a *Name* more grateful; and, besides, all *Sorts* of useful *Learning* may be taught there.

4. The *Members* of the *College* may be distinguished in *Caps* and *Clothes*, as the *Master-Workmen* from the *Apprentices*, and *Women* from *Girls*.

5. A certain *Number* of the *Boys* and *Girls* should be appointed weekly to wait at *Table* upon the *Men* and *Women* at *Meals*; that, as much as may be, the *Men* and *Women* may live better in the *College* than any where else.

6. There should be several *Wards*:

1. For *Young Men* and *Boys*.
2. For *Young Women* and *Girls*.
3. For *Married Persons*.
4. For *Sick* and *Lame*.

7. As the *Men* and *Women* have distinct *Lodging*, so they should have distinct *Work-Rooms*; and, as much as the *Employs* will admit of it, the *Men* may be in one *Room* and the *Women* in another, that their *Governors* may the better look over them.

8. The *Men* to be *Apprentices* till *Twenty-four Years* Old, and *Women* till *Twenty-one Years*, or marry, (as the *Law* allows,) and then may have *Liberty* to go out of the *College*, or stay in, and marry if they will.

*Of the Education of Children, and teaching them
Languages.*

1. **T**HOUGH Rules, as well as Words, must be understood to make a complete Scholar; yet, considering Words lie in the Memory, and Rules in the Understanding, and Children have first Memory before Understanding; by that, Nature shews Memory is to be first used; and that, in the Learning of Language, Words should be first learned, and afterwards Rules to put them together; Children first learning the Words of their Mother-Tongue, and then Sentences: But, to understand what Rules their Language hath, requires a Ripeness of Judgement; and the putting of Rules upon Children before cripples their Understandings; *when Boys of Twelve Years old are as long again at School learning a Language by Rules as a Child of three Years old without Rules.*

And, therefore, I think Vocabulary and Dictionary are to be learned before Accidence and Grammar; and Children's reading and discoursing one to another gives a deeper Impression than reading to themselves, we remembring a Man's Voice longer than his Face; a Sound upon the Ear penetrating the Spirits more than a silent Seeing, where the Spirits are not affected with the Subject, as few Children are with their Books.

2. Four Hours in a Morning, and Four in an Afternoon, is too long to tie a Child to his Book; it is hard for a Man to be tied upon one Subject so long, much more is it toilsome to Children, whose Natures are weak and love Change; it hurts their Spirits, makes them out of Love with their Books, and loseth much Time; the Children might be employed to more Profit: a Labouring-Man will hold longer at Work than a Thinking-Man in his Study; Men will grow strong with working, but not with thinking: Who have stronger Bodies than Labourers, and weaker Bodies than great Students? Labour adds Oil to the Lamp of Life, when thinking inflames it.

3. A rebellious Temper must be subdued by Correction, (for *better be unlearned than ill-bred,*) but such will not make ingenious Scholars; Stripes weakening that Presence of Mind which is needful to a ready Learning. Understanding must rather be distilled, as Children can take it, than drove into them, Grief hurting the Memory and disordering the Thoughts of most. Raise a Child's Love to what he should learn, by Rewards and Emulation; for, beating them (only) to make them learn, spoils their natural Parts more than the acquired (they are beat to) will make up; by which some, that would make any Thing better than Scholars, are *made only mere Scholars.*

4. Where People of Estates are willing to qualify their Children with what Learning they will take, or where others appear of ready and pregnant Understandings, it may be worth encouraging to the farthest Degree: yet, beyond Reading and Writing, a Multitude of Scholars is not so useful to the Public as some think, the Body requiring more Hands and Legs to provide for and support it than Heads to direct it; and, if the Head grows too big for the Body, the whole will fall into the Rickets. It is Labour sustains, maintains, and upholds, though Learning gives a useful Varnish.

5. Though Learning is useful, yet a virtuous, industrious, Education, tends more to Happiness here and hereafter; and what is a great Impediment in the common Education, is the letting Children employ themselves without Directions, which is a Loss several Ways:

First, To their Bodies, and present Condition.

Secondly, To their Spirits, and future Being.

For, at Four or Five Years old, besides Reading, Boys and Girls might be taught to knit, spin, &c. and bigger Boys, Turning, &c. and, beginning young, they would make the best Artists. And being upon Business, though slight, it improves their Reasons by sensible Demonstration, (which is sooner learned than any rational Demonstration without it, as a Child at Three Years old, by Feeling, knows Fire will burn, much better than one of Thirteen, from the most rational Discourse, without Feeling), whereas a childish, silly Employ leaves their
Minds

Minds silly. And the Will, being the greatest Enemy a Man hath, when it is not subject to the Will of God, how valuable is it then for a Child's Will to be kept under another's Direction than its own? It will be the less difficult to submit it to the Will of God, when grown a Man, especially if seasoned with religious Lessons of Scriptures, &c.

Thus the Hand employed brings Profit; the Reason used in it makes wise; and the Will subdued makes them good.

For, though Men should be guided more by Reason than Sense, yet Children are guided more by Sense than Reason; and therefore must be hedged from Evil more by wise Management than Discourse.

All which considered, there is less Wonder any prove ill, but that any prove good, from such an idle Education as the common breeding of Children, where the Mind is at Leisure to receive all the evil Impressions their several Ages are capable of.

A good Education, though with but a little Estate, makes a happier Man than a great Estate without it.—For, the first not only supports the Name of his Family, but raiseth a Name and Family to himself; whereas the latter, many Times the more rich, the more wicked; and only pleased when at once he is making an End of Body, Estate, and Name, together.

And, whatever some Men may think, there requires more Care, as there is more Difficulty in breeding than feeding Children; for, upon their proving good, depends the good Success of all a Man's Industry. For, an evil Child, in few Years, spoils the Labours of whole Ages his Predecessors have been gathering. And as Debauchery is the Ruin of the best Estates, so it is of the best Trades; and therefore it is as absolutely needful to breed the Youth up in Temperance as to teach them Trades, if it will make their Trades profitable, and themselves useful to the Commonwealth.

Such Parents as have also a Sense of a future State, and the Happiness or Unhappiness their Children are capable of, will think there is no Comparison between a good and an evil Education.

And

And I think such a College-Education, under good Rules, beyond any private one, having several Advantages the private will want.

1. There will be all Sorts of Employs, and Tools for every Age and Capacity to be employed with.

2. All Languages (and Learning) may be learned there, by having some of all Nations (Tradesmen) who may teach their Mother-Tongue to the Youth, as they teach it their own Children.

3. Men and Children submit easier to Rules and Laws they see others submit to as well as themselves than if they were alone; as Children in a School, and Soldiers in an Army, are more regular, and in Subjection, than when scattered asunder.

4. They will be more under the Eye-sight of one Master or another than in a private Family; and, consequently, prevented of more Folly.

5. Company being the Delight of all Creatures, whether Man or Beast, and the World being so corrupted, makes its Company a great Snare to Youth; but the College having Company sufficient will prevent the Temptation of going abroad; and, being well governed, will much prevent the Evils that are learned abroad.

6. There may be a Library of Books, a Physic-Garden for understanding of Herbs, and a Laboratory for preparing of Medicines.

And, though Ships and Boats cannot swim in the College, the Men that manage them may be of the College-Fellowship, and have their Conveniences thence, as well as return their Profit or *Cargoes* thither.*

In short, as it may be an Epitome of the World, by a Collection of all the useful Trades in it, so it may afford all the Conveniences and Comforts a Man can want and a Christian use.

By

* The Collegians being taught Industry and Temperance, (Idleness and Drunkenness greatly spoiling the last English Fishery,) the College can supply all Conveniences and Necessaries, and spare one Third of their Company to fish: And what Fish is got out of the Sea is as the Addition of so much Land to the Undertakers, as it will feed an equal Number of Men to it; and so much more as the Fish is caught with less Labour; and also it is more acceptable in foreign Markets.

By which Example also, the present Hospitals of *England* may be greatly improved, the Blind or Lame being able to do Something, and every Body, but Sucklings and Bed-rid, is capable of doing little or much towards a living; which will either add Plenty to the present Life, or else make the Gifts of the Founders go much farther, by entertaining the more People in the Hospitals; so that, if suitable Trades may be put into them, they may be much cheaper supplied than now; and also the present Alms-folks might in Part either practise their old Trades or learn something else.

I believe the present idle Hands of the Poor of this Nation are able to raise Provision and Manufactures, that would bring *England* as much Treasure as the Mines do *Spain*, if not send them Conveniences abroad; when that can be thought the Nation's Interest more than breeding up People with it among ourselves, which I think would be the greatest Improvement of the Lands of *England* that can be, it being the Multitude of People that makes Land in *Europe* more valuable than Land in *America*, or in *Holland* than *Ireland*. — Regular People (of all visible Creatures) being the Life and Perfection of Treasure, the Strength of Nations, and Glory of Princes.

The End of Mr. Bellers's "*Proposal for raising a College of Industry, &c.*"

N. B. Mr. Bellers's "*Answers to several Objections*" are omitted, for the Sake of Brevity, as not being immediately necessary to the Purpose of this Collection, though they contain a very good Defence and Explication of his general Plan.

APPENDIX.

A P P E N D I X

(No. 2.)

To the PLAN of a PUBLIC CHARITY.

A
P L A N
TO PREVENT
S T A R V I N G.

By the late worthy * * * * *

THE
OFFICE OF THE
SOLICITOR GENERAL

REPORT

(No. 2)

TO THE PLAN OF A PUBLIC CLINIC

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The Fund for this temporary Relief may be raised by Collections.

Suppose any Number of *Benevolent* join, the first three or four should meet, and concert the finding out others. Suppose each of the Founders should give Ten Guineas, yearly, to be paid down, and so before-hand every Year; these, till the Number comes to Twenty-one, to be called *Founders*, and to administer the Affairs of *The Benevolent Foundation*.

After that Number is complete, all, in future, givers of the same Sum, to be called *Assistants*, and those giving less Sums to be called *Contributors*.

The most exact Care must be taken, that none but Persons of the greatest Merit and unblameable Character should be admitted amongst *the Founders*.

All *the Founders*, without Distinction of Sex, Country, or Religion, to be equally qualified to meet, vote, and act, at the Counsel of *the Benevolent Foundation*.

In Case any of *the Founders* should desire to be excused acting, or should die, their Places to be supplied at the Quarterly Meeting of *the Founders*, who should elect by Vote out of *the Assistants*. Two-thirds should agree in the Person elected, and Founders to be allowed to vote by Proxy. The Persons, so filling up, to be called *Supporters*.

The necessary Officers to be appointed by *the Founders*, and Houses provided, Nourishment, and Lodging, and all other Things regulated for the carrying on, relieving, and placing, the Objects rescued from Famine.

Six-pence a Day may subsist the Object in Lodging, Diet, &c.—“For, many subsist on less.”

Ten Guineas a Year will then relieve one Person for fifty-two Weeks, and something over for Extraordinaries.

Each *Founder* and *Assistant*, as above, gives Ten Guineas, and hath Fifty-two Tickets.

Each *Contributor* of less Sums should, for every Guinea given, have Four Tickets.

A Ticket mentions the Name of the Person who gave it, and is an Order from him, to the Keeper, to receive the Bearer for the seven Days mentioned in the Ticket.

No

No Object can be continued longer than three Weeks; one, two, or three, Tickets may be given to the same Object, but no more; and indeed above two Tickets should seldom be given to the same Object, for, that is probably Time enough to place them; and, the longer one is continued, the more fresh Objects are prevented from the Relief, which, by making it only *temporary*, may preserve many.

The Meetings of the *Benevolent Foundation* to consist of as many of *the Founders* as please to come. The Ladies and Gentlemen equally to give their Advice and Votes, and to have just the same Authority.

As the Spirit of this Foundation is Charity, which is universal, no narrow national or religious Prejudices, no Distinction of Parties, or Sexes, should be suffered to prevent the Foundation's receiving Benefit from the Advice and Votes of any of its Members.

There is no Difference of Sex in the Mind: Wisdom and Judgement are equally in both.

These Meetings will regulate the whole Form of the Relief to be given. They have the Advantage of knowing the Oeconomy of the many Hospitals and Communities, whence they may take and improve, as is most convenient for their Intention.

With the Funds that may arise from the above-mentioned Collections, *the Founders* may order Houses to be hired: the cheapest surely will be the best, provided they are Wind and Water tight. Their being in a neglected Part of the Town, out of Fashion, or old, should be no Objection, provided they are strong enough to be safe from falling.

It is not quite necessary always to provide Palaces for Beggars: The laying out Charity on a new elegant Building, in high Taste, may be a Charity to Architects, Designers, Stone-cutters, and Carpenters. What though the Money be expended in providing magnificent Halls for distressed Objects, those Objects may be dead, with Hunger, Years before the Apartments designed for them are finished; and the Fund, collected to support *Men*, be spent in *Stone and Brick*. New Buildings are not absolutely wanted for the temporary Lodging of the poorest of the Poor.

These

These hired old Houses may have such Furniture for lodging the Objects as is cheapest, and sufficient merely to defend them from the Inclemency of the Weather.

The Food should be wholesome, but cheap, plain, and without seasoning; and such as may be no Temptation to Impostors or Counterfeits to accept Tickets.

The Servants to be hard-working ones, no more in Number than absolutely necessary. Supposing the Man be called the Keeper, the Woman the House-maid.*

The Object bringing a Ticket, the Keeper is to receive him immediately, and give all Relief, if in Extremity.— If not, he is to place him so as to receive the same Food and Lodging as the Rest.

As there should be different Places for the different Sexes, the House-maid should take the same Care of the Women as the Keeper does of the Men.

When the Object is refreshed, the Keeper to ask all Particulars that may give Light how to apply towards providing for them.

The Keeper to make a Return thereof, on which the Benevolent may take their Measures.

1st, If the Object was only weak through Hunger, and recovers with Care, then to be inserted in Lists set up at the Houses, mentioning the Labour that the Persons are capable of, and desire to be employed in, and the same advertised; by which Means they may meet with Master-Workmen, or others, that may want their Work.

2dly, If they can make out that they have a Right to Relief from Parishes. The Benevolent Counsel may order Letters to be written, or Justices to be applied to, so that they may be settled where they have a Right.

3dly, If the Objects are Foreigners, Letters and Applications to the Consuls or Ministers of the Nation they belong to.

4thly, If Children, to be returned to Parents; or to Masters, if Apprentices.

5thly, If Natives of the American Plantations, or of the East-Indies, proper Applications to those, who naturally ought to provide for them, may be made by Order of the benevolent.

* Those that are capable should inspect and attend the Rest, by Rotation, without Salary. (Editor.)

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6thly, If

6thly, If sick, as many of the Benevolent may be Members of Hospitals, they may procure them Recommendations thereto; and, out of the Money of the Foundation, furnish the Objects with what is necessary to obtain Reception in the Hospitals; and also relieve them two Weeks, after they are returned cured, in order to confirm them in Health, and give them Time to place themselves.

If an Object can by none of these be provided for, he is in the same State as Incurables turned out of Hospitals; but is made known to the Benevolent, and therefore in a much better Condition.

Every Founder and Contributor, has by this Means a Power to relieve effectually any Person he sees in Danger of Starving; and to give the Object a Chance of being restored to Society.

There is no Danger of being imposed on by an Impostor, since the Food given will be nourishing, but so plain as not to excite one who is not hungry to seek it.

By this it appears, that most of the Objects have Pretensions to be taken Care of; but the Want of Protection is the Occasion of the extreme Distress to which most of the Unhappy are exposed. Not but that some may have deserved their Misfortunes; yet that can be no Reason that others, real Objects of Compassion, should not be relieved.

It may reasonably be concluded, that a respectable Body, like that of such a Benevolent Foundation, may by their Applications gain, for these Objects, what their helpless Condition rendered them incapable of obtaining; and the Junction of the Benevolent may do ten Times more good by their Influence than by their Money.

• Before the Editor had ever seen this Plan, the same Idea of obtaining Advantage from the other Hospitals had occurred to him, which occasioned the Proposal in the first Plan of selecting Governors for the *General Asylum* from the Governors of the several Royal Hospitals, viz. six from each, that a Union of the several Charities might thereby be formed for the more general and immediate Relief of distressed People.

ABSTRACT.

A B S T R A C T.

£. s. d.

Note, **S**IXPENCE per Day, amounts to,
per Year, - - - - - 9 2 6

Each Founder then can in one Year feed
and lodge, in Succession, fifty-two Persons, at
Sixpence per Day each, and a Remainder.

Founders, fifty-two Weeks - - - 10 10 0

Contributors, for each four Ditto - - - 1 1 0

The Contributors increase the Funds, giving Five
Shillings per Week, and recommending but one Object,
and applied. Each Person may be maintained, lodged,
and fed, at Sixpence per Day.—“ Proof,—Many live
on less.”

During Relief, all Methods to be tried to place the
Objects :

1st, If weak, through Hunger, and recovered, Lists
to be at the House, and advertised of the Labour they
are fit for.

2d, Letters to the Parishes, if the Objects pretend to
have a Right to any.

3d, If the Objects are Foreigners, Letters to Consuls
or Ministers.

4th, If of the Plantations, Letters to the Proprietors,
or Agent.

5th, If the Objects are sick, prevailing with the
Founders, or others, who are Governors, to recommend
them to Hospitals ; and then the Foundation to furnish
the necessary Expences for their Reception.

If an Object can by none of these be provided for, he
is in the same State as Incurables turned out of Hospi-
tals ; but is made known to the Benevolent, and there-
fore in a much better Condition.

Every Founder and Contributor has by this Means a
Power to relieve effectually any Person he sees in Danger
of Starving ; and to give the Object a Chance of being
restored to Society.

There is no Danger of being imposed upon by an Im-
postor, since the Food given will be nourishing, but so
plain as not to excite one who is not hungry to seek it.

ON STARVING.

A S K E T C H OF A

BENEVOLENT FOUNDATION,

Which, by giving a temporary Relief to the Necessitous in London, may keep them from immediate Starving.

By the late worthy * * * * *

IT is a surprising and melancholy Truth, that, in this opulent City, many die for mere Want, though there are Thousands of good and wealthy Persons, who would rejoice to have the Divine Pleasure of saying to the almost Hunger-Starved, "*Let thy Anguish of Soul cease!—Eat, and be filled.*" Nay, few of the Rich are such Wretches and so hard-hearted as to abstain from relieving their Fellow-Creature, if they knew and saw the Agonies of the Sufferer. — Humanity is natural to our Nation; yet the Difficulties the Poor have of obtaining Access to the Rich is so great, that Hundreds of the Unhappy perish with Want: and Thousands of the Rich perish by the immoderate Use of Superfluities.

The Beneficent and Charitable have almost as much Difficulty to break through Forms, and come at the Unhappy, and know their real Wants, as the Wretched have to come at them.—Every Heart, that has any Good-

ness in it, shudders at the Hearing "That a Man was starved to Death!" It wishes to prevent any from the like Misfortune, and would relieve the Miserable;—but, how to do it? is the Question.

One Difficulty justly staggers the best-intentioned;—no ONE single Person, no ONE Purse, can relieve ALL that are near starving!

A second is, to know whose Wants are real;—relieving an Impostor is encouraging Idleness, and doing a wrong instead of a right Thing; besides, it is generally thought, that all who want are relieved, or have a Right to be so, by the Parish. But none of these Reasons separately, nor all together, satisfy a knowing Mind, that it is exempted from the Guilt of Murder, if, being in Affluence, it suffers a Fellow-Creature to starve! The knowing Mind will exert itself to find a Remedy. The Man of Sense will use the Powers of Understanding, of Fortune, and of the Station to which God hath raised him, towards examining the Causes of the Poors Sufferings, and consequently towards the remedying of them.

I shall begin with confuting the Opinion, that *the Parishes relieve all*, as the most dangerous.

'The Parishes do not, and are not obliged, nor empowered, to relieve ALL that are starving.——If that were true, all Beggars would be Nuisances, and properly deemed lazy Wretches, who would not apply for Relief, where Law gave them a Right to demand it.

The Fact is far otherwise.—There are Thousands in this Metropolis, drawn in Aid of the Rich from all Quarters of the World, who have no Right to claim any Thing from any Parish, because they cannot prove themselves of any. What must they do, if in Sicknes reduced to Poverty, or by Poverty reduced to Sicknes?—If a Man is perishing with Hunger, must he rob, or steal,—shall he take by Force? No, sure: that is criminal. But is it criminal to communicate his Wants to his Fellow-Christians, or to pray Relief from his Fellow-Creatures? No, sure. In asking he confers a Favour on Christians, by giving an Opportunity to exert their Charity.

They know who said,—“I was an hungered, and you gave me Meat; I was thirsty, and you gave me Drink: I was a Stranger, and you took me in.”

Besides

Besides those that have no Right to Parishes, there are many who have, that cannot get Relief: And the same Poverty that reduces them to starving, disables them from going to their Parish.

One of the primitive Christian Writers says, "The Children of Distress are given them as a Favour; they empower the Rich to make their Wealth a real Blessing instead of a Snare."

As for the Second, The Fear of helping Impostors;—it is giving up our own Judgement, if we cannot distinguish Counterfeits. One Way is certain, to give such (*Kind of*) Relief as Hunger only will accept of.

As for the first, That no ONE Purse can relieve ALL,—it is an Objection of great Weight: but to be got over by joining many, and calling in many, Assistants.

Uniting many in one great Work is the true Answer to this Objection; and to propose a Method for so doing is the Intention of these Papers.

This hath been done in the Hospitals established by Contribution; and a Number of other Instances shews the Possibility.

Mr. Coltson, not many Years ago, established such an Institution at Bristol, and gathered such a Society as supported his noble Intentions; formed such Constitutions, and executed them so well, that, during the Rest of his Life, and some Years after his Death, no Person starved in Bristol; none begged, because none had need to do so.

What was done in Bristol may be done elsewhere;—perhaps not by the same Methods; but, if not, by others accommodated to the Times, Places, and Circumstances.

The Quakers, by a wonderful Economy, support all the Poor of their Community, and that without any penal Laws, or Power to compel the Rich to contribute, or the Poor to work.

The Undertaking indeed requires a great and good Genius, that may draw together congenial Spirits, carried by a strong Benevolence of Mind, an ardent Charity, and universal Love. This single Motive will unite many Minds, actuated by the same Spirit, to take uniform Measures to the same End.

Some one must begin:—That one will be like a small Lump of Snow, falling from the Height of the Alps, which

which encreases as it rolls down, till at the Bottom it becomes like a Mountain in the Valley. Supposing that such a one communicates his Design, many possibly may reject; for, few are capable of comprehending, much less of executing, great and good Designs.

But the Spark of Charity, meeting with a congenial Mind, soon joins, and becomes a Flame. Another and another may be met with; and the few, joining, may concert Measures to form a benevolent Foundation.

Towards this, it would be necessary to scratch out a Sketch of the Intention.

1st. The End; — 2dly, The Means to attain that End; — 3dly, The Motives, and the Probability of accomplishing it.

The End is in some Measure to prevent Persons from starving with Want in London.

The Means, a temporary Provision, during which all Methods should be tried to dispose of them, so as to restore them to Society, and make them useful to themselves and the Whole.

The Motives are so many and so strong, that no feeling Heart can miss them.

The Probability of the Means will appear, when they are in the Sequel proposed.

The Probability of accomplishing arises from the great Number of noble-minded and benevolent Persons amongst the Wealthy, who only wait for a Method of being shewn, to do Good. And that small Sums, well applied, will easily accomplish this great Work.

This Undertaking of a temporary Relief to prevent Persons starving in London is great enough for one Society; happily, if they succeed, their Example may be useful towards attaining the same charitable End in other Places.

A temporary Relief can only now be attempted; for, if the same Person was to be provided for Life, it would extend but to few, and be only an Alms-house for those few; but the giving one Person two or three Weeks Support; during which all Methods should be taken to dispose of the Objects to the Places they belong to; by which Means a quick Succession makes Room for many.

The

A P P E N D I X

(No. 3.)

To the PLAN of a PUBLIC CHARITY.

This Propofal is fupposed to have been drawn up by the Author of the former, though found in a different Hand-writing.

X. I. Q. N. T. D.

(204)

W. J. B. CHAFFIN

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THE Honour and Characteristic of the English Nation is Good-nature and Humanity; and Laws were calculated to prevent any Persons perishing by Hunger and Want. Every Parish is to relieve its own Poor; and, if Strangers are in Want, to send them back to their own Parish.

But the great Resort to London, which is necessary for the Support of the Trade, and for the Attendance on the King, Parliament, and Courts of Justice, brings Numbers of Persons hither, who cannot prove their Settlement in any Parish. Amongst which are those born in America, Foreigners of all Kinds, Children who never knew, and old Men who have forgot, where they were born. There are Numbers also who do not care to work, and therefore beg: But *much greater Numbers who are willing, but know not where to get Work through Ignorance of the Town.* These often fall into ill Hands, who employ them in stealing; others, through Want, become sick, and often perish.

As these are Circumstances which relate to the Metropolis, and not to the Country at large, therefore the Provision for the Bills of Mortality should be different from those of the Rest of the Kingdom; and the confounding those two Considerations together has made most of the Difficulties relating to the Laws of the Poor.

Proposal for Relief of the Poor within the Bills of Mortality.

The Objects of Consideration are,

- 1st, The Sick and Disabled, who cannot work.
- 2dly, Those who are willing to work, but cannot get Employment.
- 3dly, Those who are able to work, but unwilling.
- 4thly, The obstinately idle.

The

The 1st are Objects of an Hospital.

For the 2d, Inquiry should be made of Persons who want their Assistance, according to their several Callings, and such Branches of Manufacture should be carried on in proper Houses as should employ as many Hands as cannot get Work elsewhere, who should be paid according to the Task they perform as soon as they have done it. As in Rope-winding, in Wool-Yarn Spinning, so many Yards, or so much Weight, make a Halfpenny, which should be paid as soon as done. The stronger Men might be employed in harder Works, about Brick, Stone, Iron, or other Metal. The Detail of this is too much for Hints, but shall be set down in a Scheme at large, if required.

The 3d Set should be offered Work, which if they refused to do, they should be no longer allowed to stay in a Workhouse. Those who refuse are Objects of Punishment, and therefore ought to be sent to the House of Correction, viz. Bridewel, there to remain till they were amended, and willing to work.

The 4th are Objects of the House of Correction, or Bridewel; for it is *absolutely necessary, and to be insisted upon, that no Correction should be given in a Workhouse.*—The Cries of the Miserable would disquiet the Industrious:—It would prevent good Men from being Masters of the House, since no good Man likes to be an Executioner:—It would make the Masters proud and idle; for, Power of Punishment, in meanly-educated Men, creates Pride, Insolence, and Cruelty, and they often compound Punishment for Money, and thereby encourage the worst and discourage the best.

For the Execution of the System:—

1st. The Justices of the Peace should be divided into a Committee, to meet in proper Situations within the Bills of Mortality; each of these Committees to have a Clerk, and a proper Place provided large enough to contain all the Persons brought before them, till they were examined, that they might not be sent to a Watchhouse, or Bridewel, where they might be insulted, before it is known whether they deserved Blame or not.

2dly, There

zily, There should be Houses provided, and Beds sufficient to contain the Sick and Infirm, according to the Manner of Hospitals.

gdy, There should be Houses provided for those that will work, in the Nature of the Arsenals and Magazines of the German free Towns; in which *there should be Lodging-Places sufficient; the Married People should be in a Place peculiar to them, the Single Women should be in a separate Place; as also the Single Men and the Children should not be mixed.* Their Food should be so mean and tasteless as not to provoke any one to feign Poverty to obtain it, and yet nourishing enough to be sweet to a real hungry Stomach. — If any in the Workhouse should deserve Punishment, they should be removed to Bridewel; and the Fear of this is more likely to make them better than any Punishment that could be inflicted upon them in the Workhouse.

It should be published, that all, who wanted Food, Medicine, or Work, should repair to the proper Houses for Relief; and, so soon as Lodgings, Food, Employment, and Hospitals, are provided, it would then be just to say, that all who will not come to work, or to the Hospital for Relief, shall be forced to abstain from begging.

After which, a general Search should be ordered, and all Beggars and Vagrants should be carried to the next Committee of Justices to be examined. If it appeared that they proved any Settlement in any Parish, they should be *passed* to it. If it was an Apprentice that had left his Master, or a Child his Parent, they should be returned. If they were infirm, and had no Settlement, they should be sent to the Hospital. If they were Men and Women of Trades, that could find no Work, they should be sent to the proper Houses, and the Master should advertise that Men of such Trades wanted Employment. As for Example, 3 Smiths, 4 Carpenters, 20 Barbers, want Employment at such a House; and, if no Masters would employ them, they should be put to work on the Manufacture of the Workhouse, and *what they earn should go to themselves, the Charge of the Food and Raiment which they had from the House being first deducted.* The same Regulations ought to be with Respect to the

Houses where the Women and Children are; but more Care should be taken of the Regulation of them, particularly the Children, in order to bring them up to Industry, and to a Habit of Goodness and Virtue.

As this Matter would be attended with a very large Expence, it may be expected that some Estimate should be made how much it would amount to, and how to raise it; this is so new a Proposition, that it is impossible to make an accurate Estimate without several previous Enquiries.

It was thought, when Sir Charles Wager made some Enquiry relating to the Vagrants of this Metropolis, about twenty Years ago, that there might be about 8000 in the Bills of Mortality; but that must be very uncertain; for, they are a Body of Tartars always in Motion. The Woodcocks come from the North to this warmer Climate in Winter, so the Beggars flock with the cold Weather to London, but in Summer they spread over the whole Kingdom. At the same Time the industrious Wanderers come from Ireland, Wales, and the farther Counties, to the Hay and Corn Harvest near London. If they were 8000, much the greatest Part of them might be sent back to their Parishes; or returned to their Relations, or put to Manufacturers that would employ them. The Incorrigible might be sent to the Bridewels which are already provided for them.

The remaining Number of the unsettled Poor, who now can claim no Parishes, might perhaps be 1000 or 2000, perhaps more. It is the just Compassion for those that prevents the Execution of the Laws against Vagrants, since it would be too cruel to punish a Vagrant, who could not help being so, since he had no Parish-Settlement; and the Laws do not presume, that any Person can be without a Parish-Settlement; yet there are Numbers of such, and these are the Persons for whom we most particularly wish to provide.

If the Number of the unsettled Poor, or those who are to be relieved were known, the Estimate would be easy; for, every Person in an Hospital stands in about 12*l.* a Year. The others who can work, but have not Means, might be maintained under 9*l.* a Year, and their Labour would help towards defraying some Part of that.

It

It may perhaps be expected, if we cannot make an Estimate, we should make some Supposition towards one:—

Suppose, then, that there are 1000 Objects for an Hospital, some would be cured, some would die, and some would come in at 12/. a Year	} 12,000
2000 of unsettled Persons, who are willing to work but had no Employment, or from whose Labour some Benefit might arise, some coming in, some going out, at 9/. a Year each whilst in	} 18,000
	£. 30,000

The next Thing required would be, where the Sum would be found. Many Methods might be proposed; but suppose, of those many, we should single out one or two.

1st, A Tax upon Public Diversions.

2dly, A Toll laid upon Westminster-Bridge; and this would favour the Watermen, and thereby increase that Nursery of Seamen.

These are only Hints; but, if there was a Design to attempt the Supporting of the Poor, and giving Food to every one that asked and wanted, one could very easily reduce these Hints into a regular System. This would preserve many Thousands of Lives, and breed up in a few Years Myriads of Children, who must otherwise have perished by Crimes or by Want: *It would repay to the Nation the Sums laid out, by the Numbers of People preserved.* For Example, should this preserve but 2000 People in a Year, the Labour of 2000 Men at 15/. a Year is 30,000/. And Sir Joshua Child proves, that the Labour of a Man (a Part of the Species which is perpetual) is worth 20 Years Purchase. It is hardly credible, how much, by political Arithmetic, every Year would increase the national Stock.

Whatever Minister shall be so charitable as to undertake and bring to Perfection so great and so good a Design, will deserve not only a Trophy of civic Crowns,
for

for saving so many Thousands of the People, but he will find in his Breast all those Joys which arise from successful Benevolence; there will be no more Wailing in the Streets, but he will be attended here and hereafter with the Blessings of the Thousands preserved from Misery!

END OF THE THIRD APPENDIX.



